M2068
Monday, October 25, 1971
New York City

[redacted]
Must Remain in
Transcription Room

Group II

MR. NYLAND: Well, this is the fourth meeting and it is the last one in this, let's call it, series. It is still a Monday meeting. For that reason the nucleus is here because they will continue and they will take further responsibility. It was just a little bit of a thought I had at the time that it might be useful and again many people did come and you must really consider it that it is not for me that you come. If you come for Work you can come because there will be people to tell you about Work to the best of their knowledge and the best of their intention, and there is no question about their seriousness. Sometimes I don't think that curiosity — people are serious. They are too flippant, too superficial. It does not penetrate very much. It's just very nice/every once in a while to hear about Gurdjieff but you make it too complicated by placing it in the background of yourself with all your different interests.

Gurdjieff was a very simple man. He remained simple all throughout his life. He was respected, and when he died many hundreds of people came to pay respect to him. Work also is very simple. There's no fanfare about it, (Pas pas ?) no ? no special designs. It's not necessary to dress up for it. You can Work in your ordinary clothes; you don't have to put on a dinner jacket. You don't have to appear on the podium and make a speech. You don't have to distinguish yourself from other people. You don't have to ask for respect because if you Work you will have respect because something of your personality will be subject to an influence, which influence of course we call, one's inner life and the possibility of the development of that inner life for the sake of one's self, for one's own equilibrium. Those who have come now for the last couple of weeks have realized I hope that we talked about something quite serious and that you may as well forget about

your own superficiality when you want to have any dealings with Gurdjieff or the ideas. The ideas should touch you in a certain place which sometimes you don't even want to admit, but you have to understand for yourself unless you let the these ideas come in in the right place they will not have any effect on you. The next rain will wash them away. When one talks about inner life, we talk about inner life — not the outside superficiality of ordinary manifestations . We talk about motivation for the real wish to find out what we are as human beings; and the simpler we can try to find that out the more useful it will be to you. It is such a pity sometimes that when one talks about Gurdjieff and other people who do read and think about it and then try to use big words and think that it is necessary to know the exact pronunciation of Heptaparaparshinokh and words of that kind, that is not in the ideas of Gurdjieff. Why did he use every once in a while such words? To take them out of an ordinary surrounding of what you already know and with which you are too familiar and which creates in you a certain prejudice because of associations; you already think you know, and then of course you're no further interested in it. We talk about something that must engage you in yourself, in your conscience. And the whole question of ideas, and when we talk about it, is really answered by the wish to want to make a conscience not even so much of a consciousness, the although the totality of what one could reach on this Earth for a man who can develop is called Self-conscious state, but it means a consciousness of his Self and that time the real Self which includes a man totally; that includes his mind, but changed, and it includes his solar plexus also changed, and it includes his body, but also changed. We talk about the possibility of growth, about someone who wants to find out if he can grow and wants to. And you don't find that out on the surface of your life. Every seven years all the different cells slough off and you get new ones, but your inner

Life is ~~still~~ there and is not sloughed off, only it is a little bit unused and it is a little small, and many times it stays even in its infancy because there is no proper surrounding in which it dares to grow up. We talk about such things and naturally when one talks about one's Inner Life you have to talk about that what really compels you to become a Man on this Earth, not knowing even why you happen to be here but quite definitely in the acceptance of your self that you are alive on this Earth, that ~~xxx~~ must go together with a definite meaning for yourself and a question ~~xxxxx~~ that you ask yourself, Why in God's name am I born? And why should I continue with my life? And if I start to believe that there is a possibility of the utilization of that what I am then I will try to find out what can I do in order to make it ~~x~~ more, let's call it perfect, at least I want to have an understanding about myself and I cannot be satisfied with ordinary superficialities and nonsense that is being written about. When one wants to ~~be~~ become very simple ~~xxx~~ you throw all the different nonsensical statements out of the window because you come to yourself and you yourself should be, remain and be very simple within your inner Life. The manifestations and the different thoughts in your mind, they of course start to affect you in a certain way and you are part and parcel of that, and sometimes it is necessary to look at them as thoughts and the kind of thoughts you allow and the kind of feelings you ~~allow~~ have negative and positive and whatever it maybe, and even your ordinary forms of behavior sometimes are not at all what even you yourself might wish them to be, and you have no control, ~~xxx~~ am you don't know what to do about it. But that's exactly why we talk about Work. Work has a meaning. It must give you an aim in your life otherwise it's no use trying to pay a little lip-service to a few words and to ~~know~~ throw some words like Self-consciousness and Impartiality and Simultaneity, throw them around as if you know it. You don't. You must learn to admit that you don't really know

very much about yourself, not even about your ordinary life you don't know much. Because how often do you get sick and how often then are you dependent on someone else to tell you and to give you some pills? But Now that's your ordinary life, that is your own health statement, for yourself, your body with which you have to work. When you get woozy your mind, your feelings have no particular direction, they go all over the place. You see, it is necessary first to establish that kind of a fact: What kind of people are we in our daily existence? And then maybe you can get along with yourself, and maybe you make adjustments as well as you can and within the limitations of your talents, but it does not mean as yet that you are satisfied if you keep alive. And many people of course don't stay alive. They remain in existence and they walk around a little bit and there are many cares that they have to take care of, and many things they have to do, and things that belong to economy, and the way they have to make a living, and the relationships they put up in a certain, at a certain time quite not knowing what the meaning is. But of course the body tells you that sometimes certain things are necessary and you start to justify it, and you have no idea where you are going. And then you find out a little later you were on the wrong road and then you have obligations. And then what will you do? And there goes your life. You are bound and one must know that first, that you are bound. You must know how small you are. You must know how every once in a while you have an idea to tell yourself, like whistling in the dark, that you are somebody. You must hear yourself every once in a while. You hear the tone of your voice by which you make certain statements, statements of hypocrisy, because you use every once in a while certain words without having any idea about the content. And although every once in a while

of course you try to fill it, you find yourself with just a lot of words in your mouth and no particular anything that occupies your heart from where such motivations for a wish to work must come from. You have not the realization of life existing in the form in which you happen to be, and not wishing even sometimes to accept that kind of a form and still that's the way you were born, and whatever the influences have been in your life and what has made you what you are at the present time and for which ~~xxx xxx~~ sometimes you are thankful and sometimes of course you hate it. And all of that you have to accept because you happen to be a human being on this earth and living in this time. And there is no use philosophizing about how nice it would be if you could have lived in the time of the Renaissance, or maybe that you were born too early and you would like to come back in two thousand five hundred or whatever it may be. We're here ~~now~~ and there is no mistake about it and you cannot just negate it, if you want to remain alive for yourself. You will grow old if you don't remain interested in ~~the~~ your inner life. The oldness sets in because ~~your~~ you're interested in certain things ~~in~~ of the outside world, and you become dependent much too much about what the outside world can give you; and using your brain for whatever it is worth you think that you may be very clever and even earn a little extra money and satisfy all little demands for yourself and for your body, and for whatever it is that you think that you're entitled to. And you may even become a little bit conceited . But what manner of man are you and what do you wish to become? And what is it that you really have as a wish to understand yourself? You see, we talk about such things when we talk about the ideas of Gurdjieff because Gurdjieff was that kind of a man who would dare to tell you what is wrong with mankind as a whole, and to what extent you now wish to

apply that or to see it as the truth and to read it in CAPS All and Everything, or every once in a while stand in admiration for the remarkable Men he describes, and that you wish then that you could become that and then let it go because you say, then, 'Yes I cannot be like that.' Gurdjieff was not that kind of a man to single out remarkable man as an example indicating that that was beautiful for them. He had a meaning by writing about it. He wanted to tell that it was possible for a man to become remarkable. And that is a different matter because if, in your ordinary unconscious state, you have no particular desire to do anything about it or very little or just get sick and tired already in the beginning and then give it up, that you don't have any particular stick-to-it-iveness to find out for sure what is really right and what isn't, and to mumble a little bit about a whole lot of nonsense, yourself and and to try to associate your thoughts with the ideas of Gurdjieff and then go ahead and try to preach too much about it because you really have to fill the space and you don't know enough about it. Then you see you are too hypocritical about that. and then the questions will come and you have to answer them in accordance with your own experience. How will you get your experience? I'm now talking in a very general way to the people here who don't know much about Gurdjieff and come out of, I call it, curiosity. And that I hope, that such curiosity will stick and not only stick but then will be changed because you want to change something about your life. And maybe you can come to the realization that something is necesssary. First place for yourself to give you a little bit more equilibrium within, and a reason for your life and to have an aim in that life. But also if you keep on thinking and feeling mostly and become emotionally involved in the condition of yourself, you must gradually come to a conclusion that you have a certain responsibility for your life. Otherwise what would be the use of just being here

and simply accepting the conditions of your life as they are, and die in time, and of course then, as we say, become fodder for the Moon. Or to help maintain the rest of the universe of our solar system; or simply admit that one has been on this Earth for a little while in order to find out, and your eyes remained closed and maybe you have to repeat and repeat that kind of a process again and again. Because we have talked about the necessity of the acceptance of ~~seen~~ eternity of life and you just cannot brush it away, the thought of something that bothers you too much because if you remain alive, I say, you will have to face it. You see, you can die. And you can die to such thoughts. You may not allow them to enter into you because, you say, I'm too occupied with other things and there is too much to enjoy. And so you can spend your time and ~~your~~ energy and your money in any way you wish until you finally come to a realization that you are getting old, and that that ~~want~~ what is external life for yourself cracks ~~xxx~~ up a little bit and there is nothing else in it, not your own life any more. It's just a little bit of feeding and keeping on ~~ed~~ and taking care of your body. When it becomes a little decrepit and your mind, when it becomes more or less senile, then of course you lose interest. I say if you keep on having interest in your life you will have to come to a conclusion that you must do something with it. And the conclusion that you must do it is based on the acceptance of a responsibility, and thinking and thinking and pondering and considering one way or another, and looking at it from different standpoints, you must come to a conclusion that something ought to be taking place and that you are the person who should do it and not remain dependent on circumstances. Circumstandes you're not going to change, not fundamentally. There are circumstances in this world which are not the fault of anyone in particular. It is only a realization sometimes that a great many people cannot manage anymore what has been set loose and is now a

current and the current is too strong. When ~~they~~ we play a little bit with Atomic energy, ~~they~~ we commit atomic suicide; and we don't know how to handle it and we cannot even get rid of the by-products ~~and~~ when we know that they are poisonous. All the time in our processes of industrial development we soil the Earth, and we soil the atmosphere and pollution now and all such things. It has gone on for quite some time, we know that. But we really don't care very much because not today, but tomorrow we will take care of all of that and tomorrow never comes because every day has a tomorrow and you keep on saying tomorrow so it never will be there. Because you don't want to solve it really because it would cost you too much. It would require your unselfishness instead of your constant desire to remain the center of your own little world in which you have to have your own satisfaction. That is why we talk about these particular traits of a person and the difficulty even in accepting them. Because even if you know them, or rather that they become a little apparent to you and you want to think about it and you don't really want to think about it, and sometimes it's forced on you because you cannot get out of the way, then you will find all kinds of excuses and reasons, and that kind of rationalization process that takes place will explain away all kind of conditioning under which you have lived, in your education, and your father and mother are the best targets for it because you can simply say, "ah, well, it was because I was born from such and such parents and Mother Nature has been very cruel to me, and I have had too much to suffer and therefore", etc. etc. ~~etc.~~

You see, such things really don't count very much. Each person suffers either unconsciously or consciously, because the condition of the Earth are required for a person who is here, to suffer. It cannot be helped because that is the requirement of the Earth: to create friction in order to maintain ~~xx~~ itself and to allow that what is called a Cosmic Ray to proceed and not get stuck on the Earth. For that reason, mankind has

that kind of a task, and we, unfortunately or fortunately, belong to that mankind. And fortunate for us, if one can see it, that it is a necessity of ones life that one suffers and is born unconsciously on this earth, or becomes so soon unconscious that ~~earth~~ everything that was beautiful in a real sense of a conscientious and conscious sense, in the reality of such possibilities in a little child, that that already quite early in life becomes simply soiled, I said last time "written on", because it cannot be helped, everybody writes on someone else. And I receive constantly from the outside world such impressions which I must digest because my sense organs will wilt in that way that I have to take in what reaches me through my sense organs. I cannot close my eyes for any length of time and I cannot close hearing, and I must continue with the five different ways by which my mind is fed on impressions which I must receive in order to remain alive even, because if I don't get impressions, I will die. I will die as surely as I will die when I stop my breathing.

You see, for a man it is a different kind of a thing than for the other forms of nature and living plants or animals, because a man can realize what is taking place. Unfortunately animals cannot come to that kind of a conclusion, but they live and they do the best also they can for their own life to protect it and protecting their young and have also some feeling. But there is no admiration for a possibility of growth for them because they don't know what will come next after their animal existence has come to an end. Maybe they are also reborn. Maybe there is a possibility that sometimes in an animal something else as life comes to the foreground and then because of the behaviour of simplicity of an animal, we can be reminded of what we should be. But we have made ourselves much too complicated, and we should unravel ourselves and come down to brass tacks, and then know for sure what is what with ourselves and what can we do about it,

These are the questions you must ask yourself. What can you do with your life, with all the variety of different problems that are presented on this Earth, including war, including drugs, including bad education, including politics and selfishness, including desires to kill. All of that we live under and the sky many times is cloudy because the Sun cannot come through. For us the Sun in our unconscious state of course is the Sun that we always see rise above the horizon and we think that it is something that gives heat and light. What Gurdjieff means is: where is the Sun which is a real Sun, which is, as Consciousness, when alone by itself, is cold and will not give off heat and why doesn't it exist? Simply because he tries to draw a picture of a man as he is and he talks about mankind; he talks about those slugs who live on this Earth, and he has a criticism about that, but before he can actually criticize, he must know that the reality of that what he is going to say is truthful and not subject to any change in time. And because of that this kind of nonsense that every once in awhile appears in All & Everything and you look at and say what? Is this man actually insane? Or what does he mean? Only means for you that you have not as yet grown up sufficiently to understand what is meant by your inner life, and you do not know as yet what potentialities are of your own consciousness. You do not know what a man could become and you simply judge already about things that you don't understnad as if they are stupid. The simplicity for a man is exactly that he will accept that what he doesn't know and simply say, perhaps, not yet, but I will find out. That desire of wishing to find out is really at the basis of Work. This unflinching desire of satisfying, quenching your thirst, thirst for knowledge about yourself, because all the different ways by which knowledge is given to you are subject to failure. You are not sure that that what you see is actually there. You get used to it by saying it must exist because I can touch it, and another sense organ then helps you to satisfy your mind. But what is it actually that takes place

as an image in the retina of your eye and then is transferred as knowledge by means of electronic vibration rates to your brain, and there again put back as a form that you so-called have seen. But we don't want to talk about that kind of philosophy, because we have to start at a certain place of existence, and of reality. And that place we choose is the place of man on Earth, leaving alone of that what is below man as it were in his own development and we can call animals and plants as below him and also stones and inanimate matter. And then arguing from that standpoint, if man is what he is on Earth, is there for him a possibility of further growth above him? That is, is he part of a totality of a Ray of Creation, one says. Is the Earth actually something that belongs to something else, above as well as below? And although we peer into the skies with telescopes and use microscopes and ultramicroscopes and all the electron microscopes in order to find out what is really an atom or even an electron all of that becomes a certain amount of knowledge which, if one can translate it into the reality of oneself on Earth as a human being, could be of some help. But if it doesn't lead to that, all it will do is to satisfy a certain craving of your mind, and sometimes of your aesthetic feeling that you say it is wonderful and beautiful exactly the same way as the leaves of the trees at the present time can excite you with the color and you say how marvelous it is that that takes place in nature. What takes place in nature? Not only such colors. Nature is cruel, if you know nature. Nature only allows you to exist, but as soon as you have something in nature even that happens to be a little larger and stronger than you are, you have fear. And you cannot help that because that is the law. The small fish is eaten by a big fish. We sometimes do that intentionally in order to reach something that is bigger. What is it in oneself that you would want to use in order to reach something that is higher than you are? What is it that you would wish to give up?

What kind of price do you want to pay for part of your life that can be dispensed with?

These are the kind of thoughts that you should have in your mind when you want to remain a thinking, feeling man, and interested in your life as it is now and not have any mistake about it and not try to mislead yourself, and to have all kind of hallucinations about your wish, how it ought to be. But the strength that has to be there for oneself must be based on something that is absolute reality for one on Earth. And that is the existence of oneself as one is. All the rest becomes interpretation and that is why this condition, that the acceptance ~~xxxxxxx~~ for oneself as one is in reality is the foundation for Work. And the understanding first has to be understood that that kind of a foundation is necessary if you want to build for something that is higher than you are, because it's either one way or the other. Your life on Earth will die. What will happen to your life? If it is something that you remain interested in and it is just your little body that is the interest and a little bit of feeling or a little bit of mind, it is quite alright as far as Mother Nature is concerned, and the Earth will swallow you up and there you will be gradually disintegrating in the Earth. And what will be left of you, with the pro-- probably with the marvelous mind you may have had and the feelings which were so kind. What is it that you can do in order to continue?

Two ways exist for a man. One is ordinary procreation. He wants his life, because it has been given to him, to be continued in the form of his children. That's his hope, and sometimes also many sacrifices which are necessary in order to educate his children in such a way that they receive something more than he has received, and the love that goes with that from parents in order to provide for their children different kinds of conditions that they then would have more opportunities for

themselves. It is one way. It only stays on earth; it doesn't get any further. It means simply a change of conditions on the surface. It has nothing to do with the intensity of one's life. It has nothing to do with the possibility of freedom from this life. It has nothing to do with the possibility of finally reaching a state in which one can ascend to Heaven. The second way of course is creation — not procreation. Creation is for man an aim, so that he for himself through efforts, as given to him or as his efforts which are allowed to him, sets in motion certain desires. And then utilizing such desires for a purpose in the first place maintaining himself in as good a condition as he can remain even when he is on earth, and at the same time using that kind of motivation for the production within himself of something that he creates. One can say that if he wishes to create something that he constantly has in mind the wish for this creation to amount to something, to go somewhere, and to find out what is really a mystery to him at the present time; thinking that when he is able to consider the possibility of such growth that he would like to try to define what is implied by that, let's say, freedom, or at least a step up, or that what could become which is at the present time not now and what ought to be attended to, and for which he then hopes he might have energy and insight actually to find out more and more about himself, and what can be done with — when he knows what he is with himself to develop and evolve. You see the need for a person in that kind of a state when he really runs around not knowing exactly what to do with his life then only the satisfaction of an ordinary kind — I call it ordinary because it is nothing extraordinary about it. You might almost say, everybody is human and they all live on this earth and they all eat and drink and die and they sleep a great deal of the time. But if I want to grow up, I mean up, that is I want to get away from where I am now, if that can be understood as an aim, then you understand perhaps a little

bit about the necessity of Work on yourself. But if that kind of a concept is not clear to you you will skirt around the ideas of Gurdjieff and never reach the target. He aims to tell you in simple words what is the matter, and it is up to us to read it and to let it sink in and to read a page and to take it along, and to understand the book is for you, and that what is being said applies to you, not to your neighbor. It will apply to your neighbor, but that is not your problem. Your problem is your own. Your problem is the development of your own conscience, or that what you feel you might become, and what you wish to become, I say sometimes, in order to become free from that what binds you at the present time. And if it actually does bind you and it bothers you and it does not leave any peace, or it does not allow you to sleep, and that you wish to wake up and you have bad dreams about yourself and that you feel that something then, because of such dreams, is almost intolerable, not to want to continue to try and search constantly uhtil you find. That you must have, this attitude of wishing to find. Because that implies that when you do find you must use it; otherwise you are not sincere. You can say many times I wish I could become conscious without understanding what it is when you are conscious, and then what you should do then because you are conscious. If you don't take one with the other you will never really become sincere. If I say I want knowledge of myself and I will not stop at trifles, and I will actually find out what, in reality, is me, and then I discover what is me and I come to a conclusion it is that and nothing else, and words can fail me and arguments will fail, and all kind of explanations will fail me because I come back again and again to the same conclusion: this is really me. I really don't want to accept it when it is something I don't like. I can stay asleep without having any bad dreams about things that I like about myself. If I am serious I cannot sleep when I find things that I really don't like, and sometimes one says that I say,

that I do, or that I feel, or that I think in a certain ways (which) that are not becoming to a real man, and trying to define ~~a~~ real man as something that is still to be wished for, or, to ~~be~~ evolve towards, or that still has to develop out of that what I am, I again come back to the foundation. What kind of a man am I now and on what kind of a foundation will I build the potentialities, if they can be unfolded, into the actuality of my life in the future? Such are the problems ~~of~~ for a person interested in Gurdjieff. That is the deeper meaning of wanting to find out really about yourself and not to hesitate when you must come to conclusion that things are not quite right, and that you have been looking sometimes at the wrong things and misinterpreting it, and sometimes coming to a conclusion of an impossibility of a change, and sometimes simply trying to wash it away because after all you're not supposed to know everything and the road to God is too long. Whatever your excuses may be and at what particular period of your life you will stop working I do not know. I hope ~~you~~ you will not stop. I hope it will constantly be like a little alarm clock within you, everyonce in a while trying to wake you up. It is not that you have to come to meetings. It is not that you have to read All and Everything (CAPS) every day, maybe you can do without that for sometime. But what is needed is an attitude towards yourself of a wish to understand yourself really as you are, whichever way you now want to follow, whatever prescriptions more and more palatable, (to) you. Sometimes a medicine is very bitter and maybe you don't want it because it is too bitter for your delicate taste. Maybe conditions in life are not always so nice and you get out of their way because you say I don't want to soil myself. You soil yourself in going away, because you don't know what really could be the cleansing power of having to deal with conditions which are very difficult and make you suffer, but how perhaps sometimes such things could create for you the conditions of energy to be utilized for the furtherance of your growth.

We know so little about what is good for a man. We simply say in accordance with our ordinary rules of morality and ethical conduct, and that what you hear, and what you interpret and what you make fit for yourself, so that within your life you can be a little bit at rest and you can live with yourself and you don't have to bother too much. And you grow a little older and you become a little more clever and then perhaps, together with some maturity, it is crushed in the way by something that is really more important for you at that time in your life because, and whatever reasons you may have. Stop all that nonsense at a certain time. Come to your Self in reality and see what you are even if you look in the mirror, even if you can at times, when actually you want to sit down and consider what you are all by yourself, No one around and no way, and no necessity to play to the gallery and to make a good impression, but that actually you could at certain times come to terms and to grips with your conscience, whatever there is of it, and you sit for yourself in the holy of the holies and you see what is there on the table as your book, what is being opened for you and in which there are certain things written to your credit and debit. Indelible ink. You can not even erase it. You read it because you have to read it when you are, honest. Not to go out of the way of certain things that are disagreeable to you but simply eat through them in order to find out what is behind it. That is what you must do. But of course who will tell you that you ought to? I can say it and I think it is necessary to realize that, and I can talk about the necessity of becoming responsible, but who am I to tell you? It's simply words for you, emphasizing of course what I feel that ought to be emphasized, But where does it go within you and into your conscience so that actually you would want to sit and be confronted by an image of yourself, and to see really what you are and willing to see it,

and then to base on that your future knowledge of yourself and the acceptance of that what is then the truth for you. The change of yourself that you must really make regarding these ideas and the willingness then in accepting them, is that they could become part of you and of course should become part because you're not complete at all. And when you don't see it you're asleep and you dream a little bit. And all the time I try to tell you how necessary it is to wake up to such facts that you are not there at all, and that even if you try to talk about Work, where is your humbleness? Where is your knowledge of yourself, not knowing? Where is it that you feel that at certain times you really fail and that you have to do certain things about that when you are by yourself? And then come with questions that really you dare to ask because it is based on something that is not superficial. Why do I talk at the present time? Last time I was not satisfied very much. It seemed as if the questions we had previously had more or less exhausted you. And then there was again last week a little bit of a repetition of the same kind of thing. A certain question, yes - of a certain level, yes. And I had to accept it. And then, then what? (All right Bill)

(turn tape) (SIDE TWO)

When such questions come in a meeting, I'm disappointed of course. But such disappointment really doesn't matter because I get used to it. I know how difficult it is. I know what kind of a road is ahead for anyone who wants to learn, and particularly learning that what is so unknown. But at the same time you establish with a question a certain level, and for me to take that and then to try to rearrange it a little bit, and to introduce at the proper time certain concepts that really were not in the question but could be understood even from such a question, it is necessary then to bring the level up until we reach a certain point of real discussion about

Objectivity, or about Work itself, or about the necessity for Impartiality. And then having said that and I feel it is enough, so then I say another question. And then the other question is again a little similar and it is also a little too low, and again I will have to bring it up. And of course I can do that for a little while and perhaps it is right, but it is not really correct. And if I ask you this time I run a risk and for me this is one of the last meetings. It is necessary to dot the i's really and to come to definite conclusions about Work, and to see what is really required when you say, I'm interested, I want to Work on myself, I have a wish for that. And then please tell me what I do and then it is told. And then you don't do. Because you don't have the guts to do it, because your question did not come from the right place. It just happened to be a little bit of a formulation somewhere, but you were not engaged in it, and you were not interested in getting an answer. Because if you did you would Work, and you would come the next week with results of your attempts, even if you didn't understand quite what it is, you would do, do Work and there would be a change to talk about little 'I', about something that is created, to be created, is not there now, but I wish it in order to help me to tell me the truth about myself. This you must know for yourself when you say you are serious that you show your seriousness in asking the kind of questions that belong to that level of seriousness. Otherwise what's the sense of talking about Gurdjieff and the Ideas and All and Everything? (CAPS) And then of course I think about Gurdjieff himself. And I think about the different people who surrounded him, and the kind of nincompoops that were there and also a few intelligent—— and intelligentsia and those who really thought they did know and theorized a great deal, and sometimes misused the theory entirely and came to the wrong conclusions. And I know the suffering of

Gurdjieff because at a certain time in his life and coming to America he stopped all that God damned nonsense, and he said either you choose between such theories and such knowledge, or me. And if you wish to be with me, give up the others. This was the requirement that Gurdjieff set for himself and this was his way of telling people come to yourself and see what you really want. If you want something that is nice and lovely to think about and to dream about and to talk about and to palaver and have all kind of lovely Hasnamussian statements and all kind of nonsensical nonsense about your ordinary life, without touching even the requirements of an objectivity which is without any doubt necessary in order to reach a level which is not subjective, if we don't want to talk about that there is no use to talk about your ordinary life. You can do anything in your ordinary life from the standpoint of objectivity; It doesn't make a damned bit of difference. You die anyhow. Subjectivity or not subjecitivity, whatever it is, beautiful thoughts and kindness and all the rest that goes with this world. You die to this world. You must understand that. You leave this world when you die, and it's given to you at the present time in this world to find out how to die and with what you must go over into some other kind of a state, if you're interested in evolution. But if you're not, what of course then continue to palaver and do whatever you like, and talk, talk, talk from now until doomsday and that will be your doom, that day.

Sometimes we talk too much; sometimes we don't talk enough, sometimes the questions are not clear; sometimes the answers are not clear. I cannot put any blame on anyone for that. There is no blame. Sometimes for ignorance, there is no blame for inability, there is no blame for mechanicality, there is no blame for repetitiousness. There is only a certain sadness that every once in a while, having talked and having said many things over many years, that I still hear such a little bit of claptrap, such stupidity, such ignorance

and such unwillingness even to listen. I think last time I said that the necessity for study does require that you study, and that you take time off to really find out a little more, and that you should read All and Everything, that you should try to find out what is the meaning that Gurdjieff has tried to put in that book and that you really should study for yourself, to find out, to become clear about what is Work when I wish to Work,

what can I understand about this observation when it is not an observation. Perhaps that's the wrong word and the implication of that many times leads you astray. But then when I say "awareness", a word with which you have no particular connotations and only the presence of someone else and you are aware of their presence; and to some extent it's right. But this awareness we qualify and simply say it is an awareness which is cold; we just make a statement of existence. Third, that is what I wish the little 'I' to begin with: to be clear about myself, and to tell about myself the truth of myself that I can find out by means of this little 'I' telling me, because my ordinary mind will not do that and it cannot and Mother Nature will even prevent it from doing it. And there is a limit to the possible deveoopment of man on this earth because it is this earth that prevents him. And Mother Nature doesn't allow him because she needs us to live and to become transformers for food and the longer you live the better you are from the standpoint of Mother Nature. Until something in a man says, "The hell with you; I wish to get out of Purgatory and go to heaven." Mother Nature understands that language because it is positive, and it means that a man sets up his own shop and says, "Regardless of the gratitude that I might have of being born here, I have the gratitude towards my father and mother and whatever it is that made me what I am at the present time I come to my age and then I say to myself, "Regardless of Mother Nature. Thank you for whatever you have done

but I go into a different kind of world, like a son leaves home — and he doesn't want to be hidden or hide himself by the skirts of his mother. When a person wishes to stand on his own feet, I call it Renaissance. It means the rebirth of your life into a different form within yourself. The possibility of that kind of a creation which we call Kesdjanian in a growth and perhaps leading to the possibility of a development of a soul, so that man then could become complete within himself and then fulfill the requirements of the creation of himself within himself without the help of any other sexual. Try to understand it because a man then in that case is not sexual. He is a man only as man, alive, as a human being. Sex has nothing to do with it. It happens to be on Earth. It is not another planet. There are no conditions like we have here. There are all kinds of different variations of attempts to be made and the inclusion in that is different degrees of positivity and negativity, or activar and passivar. That is all right. But not the god damn sex that we talk about all the time and even consider it of loving each other. Don't be a fool. All that belongs to your body and Mother Earth, and she is happy when you fall asleep with that. And it's quite all right if you want to make children, quite all right if you want to perpetuate your name and leave your money to your inheritance--as an inheritance to your children. Fine, it's a good rule for the Earth because it helps the Earth to continue a little bit, and Mother Nature applauds it, because there will be a little more — a few more people in the next generation, and you've done your duty when you have two children to replace you and your wife or whatever it may be. But it is not life as it is meant by God. God had in mind the possibility of creating equilibrium as a necessity of that what is alive all around and omnipresent, to become known and crystallized to cut. Now you can say, Why? Simply because life is alive. Because the other situation of non-creation is dead. And if one says

God is eternal and links it up with omnipresence, one must admit that there has to be an omniscience to be able to see what to do with the existence of life as a whole. And the only way by which such life could continue to exist and not die was to create sections in this universe which became points of equilibrium. That would maintain life and undo the Heropass Gurdjieff talks about, as if His Endlessness was eaten up, using simply such an expression to indicate what happens to man when he considers his time and he realizes his time, his unique subjective time, eats him up and causes him to die, his body. So that then in the wish to create the universe, God proclaimed that life should remain life and never die. And He did that, you again can say, because of His omnipotence and He did it because He had omniscience at His command, utilizing now simply a few forms as if God was like a human being and simply dispensed this wisdom in talking about the Sun Absolute and about All-God-Father, kind of a loving Tri-Unity, whatever it may be that is acceptable, so that you can more or less conceive of what's taking place. All of that then such creations was created from a so-called certain central point which does not exist but was acceptable simply to indicate and to give the realization of what actually did take place in this process of evolution. And so such wisdom was set forth and then started on its way by means of emanation, from this central point to make it known to the totality of the Earth that something could exist eternally. And that for that purpose it was necessary to understand what is the meaning of growth and what is the meaning of being bound, and ultimately realizing that what was created would have a certain bondage, and the further away from this central point of All-Wisdom, more bondage was necessary to keep it in proper place. Otherwise it would go helter-skelter and just do as it pleased. And it had to be reminded that there was a Law, a universal Law of Cosmic Ray existing, proceeding at that time not as one ray but as many, or almost infinite rays, and then becoming clear

about that was infinite and not bound by one point and temporarily using simply this kind of a symbolism of certain form, to be created as a crystallization and so were the Milky Ways and so were the All-Suns and so were the Solar Systems and so became the planets known and so became the Earth as part of the crystallization of His Endlessness, but quite far removed from the one point of origin and quite bound by that time, and at the time being at such a difficult place for the wish to continue the creation—— creating by God himself, that then a certain task was laid on humanity to become, in that kind of an octave, this time starting from SI-DO . going down to the original DO as a point of life which extended into space further, which point of life for us is Anulios as the representation for us, being able to understand that from the standpoint where we are, that man as he is at the present time being bound to this Earth in his unconsciousness is asleep, not knowing what is taking place in order, because of that, to fulfill the requirements of the maintenance of the universe at this place of FA in the octave. As a result all men on this Earth are subject to that kind of a law or sleep and it is only those who remember why God wishes to have involvement take place, that then it became clear that only involvement, involution, could become an actuality when there would be an evolution counteracting one force and creating another, so that then there would be balance on the Earth, and in man, and the development within man of that kind of a balance in becoming a real man is really the purpose for a man on this Earth to understand the creation of this Earth with mankind, the crystallization of the Earth as it is with its own attempt to evolve, and each human being with the potentiality also to understand what is evolution in his life. If man could in-evolve he would find involvement the solution for his own equilibrium. And this is the purpose

for Work: to find out what it is that can give me within myself a balance, sometimes I say 'an at-ease-ness', of being able to live wherever I live everywhere and always and anywhere, and never mind what and how conditions were, but that within myself something could start to grow which gradually could produce such a balance in man and that would make him free from this world. You see, these crystallizations are very important to understand them because within man, in his crystallization as he is part of the Earth, the crystallization process, that has to be shifted, but this time with the aid of remembering Anulios as the vital force of involution. Recognizing that within him he then can produce for himself the potentiality which then, becoming known to him, will start to function in a certain way of gradually evolving from the state in which he is as a man, and then becoming more and more, I say like a planetary level, which is Kesdjanian, like a Sun, which is a Soul which is real Consciousness. That what prevents the Earth at the present time from growth is war. It is needed for the feeding of the Moon, and in feeding the Moon one forgets that the Earth ought to evolve. What prevents a man from growing up is his own civil war within; the fight that constantly takes place within a man, not knowing exactly even the value of such a fight, but sometimes quite clearly understood when it takes on the form of an ordinary mind and an ordinary feeling constantly at odds with each other, and not knowing what is right because I feel it and I don't know it, or because I know it and I don't feel it. This I call civil war within a man. And he first has to understand how can I solve this particular process. What is it that prevents me at such a time and I cannot see straight, and my energy go into that kind of constantly feeding of my unconscious existence, and very little is left for a real thought or a real wish.

That I then say, at which side will I now take. Where will I go— with my mind or/will I go with my heart? And the answer is not either one or the other. The answer is something of/this as a force which I place between the two, and which I call the neutralizing of my civil war within. And that kind of a force is created by means of the little 'I', almost I would say, all by myself but having in mind Anulios and having in mind God Almighty. That is why this Work for myself is much more religious than you would/even want to admit. But I said/also last week religion is not that kind of a word that you think it is. It is just a way of coming to your inner life and/a reality for yourself about which you don't have to be ashamed, and that you could confess to that first when you are alone and admitting that there is war in yourself, and uneasiness, and not knowing, and ignorance, and selfishness; and that gradually in that kind of an admittance even if you pronounce it in such terms, that you say my requirement is now that I accept myself as I am, having been crystallized on this Earth as a result of Mother Nature or whatever it is of the Cosmic Ray that has made me here, live here and be here, and then in accepting that, and myself as I am, I start on the road to develop something that can take the responsibility of my own and knowing what it costs, I say, So help me God. When you wish to create little 'I' it is something quite serious. It is not just a flippant nonsense that you happen to talk about a little bit. When you come to a meeting here, you have to be that serious about it; otherwise it will not do you any good. Because otherwise you may as well waste your time by going to a movie. When you come here and you want to find something, if you want to, that can help you to grow and to live, that can give you understanding about yourself, that it is worthwhile to spend so many ounces of seriousness, that you set/it aside for yourself that you come here for that kind of purpose of spending an hour or an hour and half

in really talking sense, and to learn what it is xx to make more sense of your life. And to try to learn what is this kind of a road sometimes indicated as the only way!? what is it that I must follow? What is xx necessary first for me to know? Then slowly proceeding as if you are already an old man, careful and completely aware of how you take one step or another because you know what is involved: in the first place, your real understanding, your maturity; and in the second place your possibility of the continuation of your life; in the third place, the understanding of the wisdom which will place you on a scale in relation to all things existing in the universe, on a certain place of crystallizing in which you have a task to fulfill because, understanding the crystallization as the final word of that what then exists, the possibility is given that at that point evolution could start, and then create the equilibrium for the involutionary law. You see now a little bit of what I would like to tell you, or what I believe in and what I think is necessary for each person really to know. And that it doesn't matter if you don't know yet but that later on perhaps, or that perhaps now you may be affected a little and then you forget. It will all come back to you in some way or other. There will be a time that you will have to see it and face it. You won't run away from such laws. They are not made by this government. They are made by something entirely different. They are inherent in the humanness of mankind of which you are a part, I say again, like it or not, you are a human being. You're not an animal, you're not a plant, you're not a crystal as yet. Because, even if certain things are crystallized at a certain place, there is still life that becomes apparent in a certain form and that gives the difference between the knowledge that life exists, and that if it didn't it would be a dead planet or a dead body, of which also there are many in the universe. But as man,

still alive and breathing and having the possibility of taking in impressions, that he comes to his senses, five senses, belonging to his outside world and his reacting world of what is for him his outside world; and the wish to go deeper will create for him two different kind of senses in addition so that the total will become seven. Then he will understand the Law of Heptaparaparshinokh. Then he will know that that Law of phenomena is phenomenal to him as something existing, which then makes him part of that what is the totality of the universe.

even including the Ray of Creation, which is an octave. And that gradually with the understanding of that what ought to develop the number three becomes more important than seven, so that then his centers being threefold, his own unity at times being threefold but not complete, the wish to grow making for a man really in reality for him the possibility of three full grown bodies on this Earth: physical, emotional or Kesdjanian, and intellectual or Soul. That then his evolution demands of him that he crystallizes out to become one unit. That is the interesting part: that evolution at that time is overpowered by involution simply for the sake of making the next jump possible to another kind of a level in which then, knowing that what he was, can be remembered and knowing that what he wishes to become has become clear for him in the next step. Such a state for a person of an equilibrium as a result of three bodies existing

is exactly the peace or the contentment for a man where he can live then at ease with himself. And it is in that joining, almost looking as if he loses his evolution, looking as if from three he becomes one; in this oneness all three are still present. So that at such a level there are two possibilities: one, to return to Earth; the other, to go up, either to the planetary level or to the Sun. Man has a choice at such a time. He will not know what he will choose until he gets there. But the characteristics are he becomes

double-faced. One face can turn to unconscious existence as exemplified by the components of his three bodies; the other face is turned towards the possibility of an objective world in which the totality of himself has become one entity, then at that time being able to go through the eye of a needle. Such things you must keep on thinking about. You will learn more, the more you will Work, the more the gates of Heaven will open; the more there will be a wish for life and less fear for death, the more you will be able to free yourself by the grace of God, to maintain yourself as you should be and wishing to become. And then realizing that in the end that what is, is everywhere and always and it is really, you say then, such nonsense to go away from where I am, trying to go to Tibet when I can find God here, now, because He is omnipresent in his infinity. With that one lives. For that you wish to Work, if you understand Work on yourself, for that you are willing to give up little things in order to obtain the pearl of wisdom, that what is for you a Holy Sacrament or what even may be a Holy Cross or the golden stag, that what Parsifal (Sp.?) wanted, the search to become one with infinity and in the process having to become infinity himself.

I hope to see you again sometime. All I can wish for you is that you could have the wish to Work, and that you could keep it as a wish and making it follow began attempt to create little 'I' for your benefit.
I hope Gurdjieff will be blessed by your efforts in time.

Good night.

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